

THE PACIFIC

VOL. LXIII

SAN FRANCISCO AND BERKELEY, CAL. FEBRUARY 12, 1913

Pac Theo Sem
Reading Room
No. 7

THE LILY AND THE PINE.

I found a lily near my door
Which bloomed an hour, then bloomed no more;
And her pure-hearted perfectness
My heart did bless.

I saw high up the mountain cold
a pine a hundred winters old;
For his strong-hearted patience there
I breathed a prayer.

Oh hour of sweetly breathing life!
O century of strength and strife!
I only know that in each one
God's will was done.

—Theodore C. Williams.

PACIFIC
Theological Seminary

THE PACIFIC

Established 1851.

Representative of the Congregational Churches of the Pacific Coast. Subscription price, \$1.50 a year.

Published weekly by the Publishing Co. of The Pacific, at 447 Minna Street, San Francisco.

(The editor and manager is at 2716 Hillegass Avenue, Berkeley, and prefers to have all letters so addressed.)

Entered as second-class matter January 5, 1909, at the Post Office at San Francisco, Cal., under the Act of March 3, 1879.

W. W. Ferrier - - - - - Editor

2716 Hillegass Ave., Berkeley

THE PACIFIC COAST LEADS.

All of the Pacific Coast states except one now have woman suffrage, and the indications are that the remaining State, Nevada, will be in line with the others as soon as the people can vote on an amendment which is to be submitted by the legislature. At the opening of the present session the governor called attention to the fact that the measure had already passed one legislature and that the sentiment in its favor, among the people, seemed overwhelming.

A solid Pacific Coast! California, Oregon, Washington, Idaho, Utah, Arizona, Nevada! It will read that way soon, and it will read well. Thus the Pacific Coast leads in one of the greatest advance steps of the twentieth century!

The indications are that Montana will join the forces soon, an amendment having passed the legislature of that state and a campaign started.

The official returns in Arizona show a vote of more than two to one in favor of the amendment recently adopted in that state. Writing recently concerning the victory, one of Arizona's women said: "We have done nothing to celebrate our victory as yet, although it has been proposed that we do so; but everybody was too tired, I suppose. For my part, I should prefer to send the money a celebration would cost to some other suffrage state, and to celebrate our victory by organizing our women into student bodies for the purpose of studying and investigating our laws, with a view to making them perfect." Good! That would be a sensible and effective celebration.

GERMANY AND WAR.

Two articles concerning Germany and World Peace have appeared in *The Pacific* in the last few weeks. The first was by President Wheeler of the University of California. The second by Prof. Tolson of Pacific Theological Seminary. Differing views were taken by these writers. President Wheeler took the position that Germany's interests led plainly in the paths of peace, and that there would be no war between Germany and Great Britain unless the latter under the long strain of her suspicions should entrust herself at some unfortunate moment to the guidance of extremists who believe in striking before Germany attains her full naval strength. President Wheeler says that to

the outside observer it is the chief wonder that the people of Britain have been so slow to recognize that the Emperor is their best friend in Europe.

Professor Tolson, on the contrary, says that the prevailing feeling in Germany is that the present borders are too narrow for the rapidly growing population, that the complete development of internal resources and the physical and mental virility of the people justify a wider place under the sun. "Lands worth colonizing are no more. There is just one source. England knows it and keeps her powder dry and plentiful. Germany is imposing upon her industries all but stifling burdens and is urging her allies by the same stress. In the meantime she seeks to isolate the one country that stands in her way. The day Germany succeeds in forming an overpowering coalition against England that day the awful crash will come."

Professor Tolson, it should be noted, spent some time in Germany last year and mingled with the people in such a manner as to gain considerable insight into the present-day spirit in that country.

Of interest and value in this connection is the recent book by General von Bernhardt, entitled "Germany and the Next War." He considers the world forces which are driving Germany to insist upon an unimpeded development of her industrious and ambitious inhabitants, and is thoroughly aggressive and bellicose. It has been said concerning General von Bernhardt however that the very peculiarities that make him a soldier shut off from his imagination many forces which make for peace; and that, while there is considerable justice in his presentation of Germany's needs, aims, and rights, a very aggressive commercial and political expansion can go on without accompaniment of powder and ball.

A Boston reviewer of General von Bernhardt's book says that at this distance it may be regarded as a piece of academic thunder whatever it may mean to the timorous in England. However the reviewer makes the frank admission that only the awful cost had kept England and Germany from war months ago.

Among other significant things in General von Bernhardt's book is the taking of considerable space in an effort to prove the efficacy of war as a stimulant to manly virtue and national character.

While formal acceptance has not yet been made it is safe to say that the Rev. Dr. Raymond C. Brooks will accept the call to the chair of homiletics in Pacific Seminary and the position of student pastor in the University of California. About two weeks ago he stated that he would accept if certain conditions were complied with. These conditions have been met practically, and formal acceptance doubtless will come soon. We understand that it is the wish of Dr. Brooks to close his pastorate at Walla Walla at an early date and to spend several months visiting Eastern colleges and seminaries. His work in Berkeley will begin next August, but salary will date from the time he starts East inasmuch as he is to go in the interests of the new work in which he is to engage.

An evangelistic worker among the Indians was asked by the old people of a tribe near Tacoma to speak to them through an interpreter. When he had finished one kindly-faced old Puyallup arose and said: "Your people brought the good Word of God to us. It was life and light. Your people also brought strong drink, and it is killing my people. Our graveyards are full and our houses are empty."

The old man broke down and his words ended in a sob, while another old Indian, bent and wrinkled, buried his face in his hands and wept unrestrainedly. The evangelist, weeping with them, said: "What kills your people also kills ours. We have a common enemy; but we have also a common Savior. Let us cling close to him."

PACIFIC COAST NOTES.

The Woman's Journal, a Boston publication, says that Mrs. Helen J. Scott, the first woman presidential elector ever chosen in the State of Washington, is described as a small, vivacious brunette of Southern birth, with a trace of French in her ancestry. "At home she is helpmeet for her husband, playmate for her children; everywhere she is active and charming, but simple and unassuming. She has gone through many troubles, loss of relatives by death, destruction of property by fire, etc., but has kept as fresh and bright as a girl. She is versatile, an active club woman, interested in charitable and educational work, always standing for justice and for the human uplift. She has spent most of her life in Tacoma, and is one of the most popular women in the State."

Mrs. S. W. Hassell of Everett, Washington, who is spending the winter in California, writes in the Western Woman's Outlook, of Seattle, of the University of California as "The Melting Pot." After mentioning the attractions of the great library she says: "The most interesting spot in the library is the great reading room. It contains desk seats for five or six hundred students and often standing room only is to be found. Looking over the body one discovers many complexions and costumes. Silhouetted against the wall are tall, straight Hindoos with turbaned heads and military bearing. There are many who are plainly of the Indian race but wearing wholly an American costume. The catalogue shows citizens of China and Japan and Russia and Austria, or Chili and Buenos Ayres and Mexico, of New Zealand and Australia, England, Germany, Switzerland, Italy and France, and of the Philippines and Hawaii and Alaska. Surely the miracle of Zangwill's drama is being worked out in such a library as this."

It is said that there is a strong temperance sentiment among the Nez Perce Indians in Idaho. Miss Crawford, a missionary among them, writes: "There are some who drink, for the bootlegger plies his trade everywhere, and a weak Indian falls a ready prey to his wiles; but even these do not favor the liquor traffic, and would be glad to escape the temptation to degrade themselves. The saloon has no defenders among the Nez Percés, or if there is one he is wise enough to keep his opinions to himself, for to voice them would be just as much as his character or standing in the tribe is worth. They even go so far as to reject soft drinks, cider, etc." A few years ago at a campmeeting up on the mountain a white man was allowed on the ground with a little stock of groceries, and he put in some soft drinks. The Nez Perce campmeeting committee soon notified him that he would have to cut out the drinks or leave. They added: "There may be no harm in the drinks you sell, but we do not trust anything that comes out of a bottle." There are only a few smokers among the Nez Percés.

The Rev. Herbert A. Jump of the First Congregational Church of Oakland declares that the moving picture "Is the

cleanest form of indoor amusement popular among the American people today." He says further: A deal of the blame attached to it is undeserved. It is distinctly more uplifting than the average straight drama. It adds immeasurably to the general intelligence of the non-travelling public. They can go everywhere in the known universe without leaving their opera chair. The moral judgments trained by the photoplay are on the whole sane and right. If there be sometimes too realistic a portrayal of exciting features, at least the final verdict of the play is positive. This cannot be said of all the novels circulated by our libraries. Common people see pictures of home life and social customs that they otherwise could never enjoy. They learn how to dress, how to be polite, how to act in company simply from observing how it was done on the stage. The scientific use of the motion picture in reproducing surgical operations, processes of biological development, and famous historical events is notable. Not yet has it been used to its full possibilities for spiritual culture. The time will come when an up-to-date church working for the masses will have to own a moving picture machine as surely as it has to own a pipe organ." Mr. Jump regards the motion picture "as epochal an invention as the printing press; saying in that connection: "As the press made books accessible to the common run of men, so the moving picture has made the drama accessible to everybody. And the drama is the noblest form of art. Too long has it been the exclusive possession except in its debased and cheaper forms. It is all the time exercising an influence, moreover whether the spectator realizes the fact or not. It is a sort of pickpocket benefactor, putting ideas into your soul without your knowing it even as the pickpocket takes money out of your pocket without your knowing it."

THE AMERICAN BOARD INSTITUTES ON THE PACIFIC COAST.

"Something new!" was the announcement of the promoting circular, and the facts have verified the prophecy. The first element of newness was the social function at Spokane to welcome a team of foreign missionary secretaries and missionaries from the firing line. A beautiful home just furnished, the residence of a leading business man and his wife of missionary kin, was opened on Saturday evening, Jan. 18th, and filled with guests from the membership of all the Congregational churches of the city to greet the representatives of the great cause. Beauty and elegance in the home and in the company mingled with the simple and the plain, but heartiness and good cheer surcharged the atmosphere. The speaking "in lighter vein" by the missionary visitors was also something new on such an occasion. There was no lack of genuine humor in these people of earnest mien and consecrated lives that at once won appreciation as the sign of kinship with common humanity, but the note of a great purpose and passion could not be hidden and it made a deep impression. "How the real values of life appeal and the tinsel and trappings of a mere social existence drop into insignificance in the presence of a real passion for humanity!" remarked a lady standing near me. "I have a new vision of what is worth while in my own life."

The speakers on the Sunday following were distributed among the churches and everywhere received a hearty welcome from pastor and people. The real Institute work began with the pastors' conference on Monday at 10:30

and continued through the lunch hour. In brotherly love, but without hedging, the local situations as to benevolence of the churches were discussed, methods of organization presented, the great motives for the church and the vital responsibility of the pastor as missionary leader urged. We believe that the pastors were heartened not only with new zeal for the cause of the Kingdom abroad, but for all the enterprises of the church.

The women's meetings everywhere have been well attended and the elect lady of the team has been heard with great eagerness and delight. The great importance of women's work has received its proper emphasis and the details of the work of the W. B. M. P. an adequate presentation. The Institute hour at 4:00 each afternoon has been used with great success by Secretary Eddy in his virile presentation of the "new methods at home"; in the Sunday School, in the use of missionary literature, in the coming celebration of the Livingstone Centenary. The address of Dr. Chambers, replete with information concerning our work in Turkey and its relation to the present war, and the presentation by Mr. Storrs of the tremendous opportunities in China, have added a new stimulus to interest in these two fields of our missionary enterprise.

The supper hour in the larger centers has also disclosed something new in missionary campaigning. The demonstration of the Every Member Canvass by a star troupe of actors has occasioned not only a healthy digestive merriment, but pressed home with effect some of the strong points in this almost essential method of church and benevolent finance. Another feature of the supper hour has also been something new and of great encouragement to the work. We will leave its character to disclosures of the future suppers. The evening addresses have been given in the auditorium of the church to good audiences, notably so at Seattle and Portland.

The midweek meetings at Colfax, Walla Walla, North Yakima, Everett, Bellingham, Vancouver, B. C., Tacoma, Forest Grove, Corvallis and Salem have been surprisingly well attended and the two teams have been received with hearty appreciation. When a church like the one at Ahtanum, Wash., sends seventeen delegates, headed by its pastor, over miles of snow covered roads, with a return late at night, after the evening service, there is evidence, surely, of a vital missionary interest. The visits to Everett, Bellingham, and particularly Vancouver, were greatly enjoyed by the teams. It was good to clasp hands with our brethren over the line who are working with the American Board in the support of the work in West Central Africa, and to give and receive greetings and Godspeed. The meetings in Oregon were unusually successful. No institute was better promoted by the local committee than the one in Portland and the consequent attendance and interest were marked. All hail to Corvallis, supposed to be off the Congregational map two years ago. It proved itself very much alive by its hearty responsiveness to every feature of the Institute, and Salem sent us on our way full of courage and good cheer by its fine hospitality and its effective co-operation by pastor and people.

We cannot urge too strongly the attendance of pastors and people upon the remaining Institutes. No woman can afford to miss the women's meetings at 2:30; no man ought to miss the stimulus of the addresses of Mr. Eddy, Dr. Chambers and Mr. Storrs. The pastoral conferences are for mutual discussion and disclosures of difficulties and presentation of the best methods of benevolent finance. It is to be especially noted that the receptions to be tendered

to the visiting team in Oakland and Los Angeles, though held in private homes, are informal, and it is hoped that every church will be represented by its full quota. The suppers are among the most delightful features of the whole Institute and give opportunity for some of the best speaking. Hopefully we look forward; the past has been good; we trust "the best is yet to be." H. M. T.

SHAME ON US!

Comment on "Some Suggestive Figures."

The Pacific of last week gave us an article which it truly entitled "Some Suggestive Figures." They were drawn from the United States statistics as compiled by Dr. Carroll. The gain in membership in our own denomination is "estimated at 3,589, the returns for 1912 not yet being ready." This estimate is too high, as I find by comparing the statement in the Year Book for 1911 with that for 1912. We reported 738,761 members last year and 735,563 in the year previous, showing a gain of only 3,198—much less than one-half of one per cent. At such a ratio, if the Christianization of our own land depended upon us, how long would the world and our Master above be waiting for it? It would never come. Instead of it would come the triumph of irreligion, immorality, and of every worst development of human selfishness and sin. This conclusion is inevitable; the figures do not lie.

Thank God, in almost all other denominations the gain is vastly greater than in ours. Among the Unitarians there is a loss of sixteen churches and no report as to membership. Among the Universalists there was a decrease of 177 in the number of churches and 1332 in membership. Except these there are none that show so small a percentage of gain as we do.

What is the trouble? We have had it reiterated for several years past that the trouble is in our polity. We ought to be better organized, so as to pull together more efficiently. And so we are making Permanent Councils out of our Associations, with "prerogatives" attached, and are proposing to bring a more definite control over our missionary and other societies, through our National Council, putting, as we say, these various organizations more completely in the hands of the churches. But so far as this process has already gone, we see no improvement coming, and it is impossible to suppress the fear that the outcome will be, not more sinners led to their Savior and so into the churches which constitute his kingdom here on earth, but more ecclesiastical politicians acting in the spirit of Diotrephes, "loving," as John says, "to have the pre-eminence."

The idea that the trouble is in our polity is contradicted effectually by this fact which these statistics disclose, that the denominations showing the largest gains and the largest percentage of gains are the very ones whose polity, like ours, is one of mutual fellowship and brotherhood, not of mutual domination. The largest gain of all is among the Baptists—almost 121,000, while in percentage the Disciples fully equal them with a gain of 32,711.

I appeal to our brethren, pastors and laymen alike, brothers and sisters alike, to ponder these facts and to ask themselves whether the weak spot in our working is not this, that what Jesus says that he came into the world to do, has been lost sight of by us too generally. What proportion of our sermons, brethren of the ministry, have rung out the appeal of Peter's Pentecostal discourse: Repent and be baptized? How large a proportion of them have had as their distinct and prayerful aim, to persuade men

to be reconciled to God? How often do we sound the gracious invitation "Come"? Are we so occupied with the "social order," the environments, the playgrounds for children, the wage system, etc., that we have no time to seek and save the lost? I am not judging, much less condemning, my brethren. To their own Master they stand or fall. But I am appealing to them, in view of the pitiable record that our fellowship of churches is making at the main point of their calling,—the main point of their true success,—to judge themselves. I am not saying that we have no message to bring bearing on the application of Christian principles to social conditions. But I do say that the only sure foundation of a right social order is in the right hearts of individuals, and that such hearts are produced only by the new birth into the Christ life within us, and that if we are not winning men to Christ, all our labor in reconstructing society will amount to building a house upon the sand. Are we as a denomination ranging ourselves with those that are conspicuously losing ground? Are we working after their manner, preaching the sort of lifeless gospel preached by them, and consequently sinking into their condition of decay? However humbling these facts may be, let us look them in the face. Whatever warning comes to us from the Master in them, let us heed it, lest when our account is called for, we stand in his presence with the blood of the unsaved upon our skirts.

W. C. P.

MORE MEDIEVAL HISTORY.

J. Rowell.

Beginning the Great Work.

Almost my first thought was "To secure permanent success I must form a church." But what material was there for a church? None that I knew of, yet the church must be. Brother Lacey said, "No, it cannot be done. Win souls for Christ and bring them up to our churches and we will take care of you." But all behind was failure and with nothing established only failure was inevitable. Wm. Taylor, of large ability, had failed here, all other efforts had failed, and must I, too, fail? Taylor had seen the necessity and had organized his "Seamen's Bethel," but through lack of faith, as it seemed to me, had located it a mile away from the sea, depending on landmen and not seamen for support, and so failed to get the sailors. Here I had my building, and here, with nothing but the sea to depend on, I would build a church for the Lord.

Of course, I consulted with the chief pastors. Dr. Anderson, of the First Presbyterian Church, said, "Yes, and God bless the effort." The Rev. W. A. Scott of Calvary Presbyterian Church said, "What kind of a church will you form? Presbyterian? Congregational? Make it either and I will aid you. Make it undenominational, and I will oppose you." What should I do? There was no room for several denominational churches for sailors, so I must get along with Dr. Scott opposed. He was publishing a monthly magazine, and wrote several editorials in sharp criticism of my work, to which I paid no attention.

I may add here that twenty years later, after Dr. Scott had been driven from the city for preaching in favor of the South, in the great rebellion, and after the war was over had returned and established another Presbyterian church on Post street, he welcomed us to his church to hold our anniversary, and spoke very highly of our work for sailors. "God makes the wrath of man to praise him."

Some earnest Christians had become regular attendants

on my services and of these, six, the chaplain and his wife, three faithful ones from the Greenwich Street Congregational church, lately disbanded, and the superintendent of the Sailors' Home, a Baptist woman, met at the Home, on Nov. 25th, 1858, and organized themselves as "The Mariner's Church of San Francisco." There was no advertising, or trumpet blowing, or convocation of churches in recognition, and nobody seemed to know or care what was going on. No other church here was ever organized with so small a number of members, a church for sailors with not a sailor in it, and yet a church which in God's providence was destined to put on record more hopeful conversions to Christ than any other church of any denomination on this Pacific coast. The larger number of these converts, naturally, were seamen, but hundreds of lands people, male and female, were led to Christ, most of whom became faithful members of various city churches of nearly all denominations, some of whom remain to this day, witnesses for what God did with the Mariners' Church.

Is a little story in order here? A few weeks ago in the Jesse Street Rescue Mission, a "Gideon" of forty years old or so stood on the platform and said, "Twenty-four years ago I heard remarks in a meeting in San Francisco which led me to Christ. The man who made those remarks is in this room tonight. He does not know me, but I know him and shall never forget him." Then he called my name and asked that I be called for a speech. Many cases like this have come to my knowledge in passing years. No doubt many more souls have been saved here that we never knew of, but God has kept record of all. We have counted more than fifty-eight hundreds of converts in this one pastorate of forty years. Not all of these have proved true, but I doubt not that the uncounted converts outnumber those who made false profession.

More and more, as the years have gone by, have I recognized the leading of the Spirit in my determination to organize our work. "Their line is gone out through all the earth." The influence and reputation of the Mariners' Church of San Francisco have girdled the world, and have brought back cheering responses from many seaports. Our converts have been soul winners in many lands, and our name has been praised in many languages. My name and work have never won much praise from men, but I would not, today, exchange my record for that of any preacher, of any denomination, on this Pacific coast. God says, "They that turn many to righteousness shall shine as the stars forever and ever." I shall see a great host of the converts in the Mariners' Church, in the white robed throng of worshippers before the throne.

SUNDAY REST FOR CALIFORNIA.

There are two weekly restday measures now pending before the Legislature. The one introduced jointly by Senators Regan and Lyon, a bar-tender and an ex-bartender, is Senate Bill No. 140 and simply provides for one day of rest in seven for employes of labor without specifying any day. The other one, introduced by Senator Kehoe as Senate Bill 208 and by Mr. Benedict as Assembly Bill 241, covers all contained in the Regan-Lyon Bill and in much stronger language, and in addition it provides that the weekly rest day shall fall on Sunday for all business and labor which can stop on one stated day. Under the first bill all kinds of shops, stores, saloons and every line of business and labor can operate on Sundays. The Seventh Day Adventists and the saloon interests favor the Regan-

What Can The Pastors And Churches Do?

1. Appoint a committee of men and one of women to call upon or write to the members of the legislature from your district, urging them to support the Kehoe-Benedict Sunday rest bill in behalf of the social, domestic, industrial and moral welfare of society.

2. Request all the members of the congregation to see or write brief letters to their senator and assemblyman in behalf of the bill. Direct them to ask for protection of human rights, but not for the promotion of religion by law. Get non-church goers to do the same.

3. Secure the adoption of resolutions by brotherhoods, women's clubs and organizations, lodges and civic bodies and forward the same to your senator and assemblyman and a copy to your local press.

4. In short, let every friend of labor and of the Sabbath consider himself a committee of one to devise means to secure the votes of the representatives from your district for this bill. You can see a copy of it among the Lyon bill; a score of labor unions have endorsed the Kehoe-Benedict bill and they desire and expect the cooperation of the church forces.

bills sent out for public inspection. It will be one of the best Sunday rest laws in the Union and there is a bright prospect for its passage if all will help. It is as drastic as the majority of the legislature will support.

Weekly Rest Day League,

G. L. TUFTS, Supt.

THE WORK OF THE COMMISSION ON POLITY.

The Commission of Nineteen on Polity in its meeting in Detroit, January 28-29, 1913, agreed upon certain important modifications of its preliminary report. Following its custom from the beginning of giving to the denomination the fullest possible information of its work, the Commission authorizes the publication of the following official statement of its more important findings:

The original report of the Commission of Nineteen invited expressly the criticisms and the recommendations of the churches. That request has borne large fruitage, and the careful consideration of its proposals by state and district bodies, by missionary societies, and by pastors and laymen interested in the wise development of a more efficient Congregationalism, has placed at the service of the Commission a great mass of testimony enabling it to judge much more adequately the wishes of the denomination and the most probable line of effective advance than was possible when its work was initiated. The result has been a very material recasting of its report, which was effected in two days of earnest and harmonious discussion in Detroit during the last week of January. The form now reached is doubtless essentially that which will be presented to the council at Kansas City.

The testimony of the churches, thus gathered, is overwhelmingly in favor of the more permanent biennial council proposed by the Commission. That provision of the report therefore remains unchanged. The Commission will propose a council the membership of which is elected for two successive terms, in equal groups, so that one-half is to be renewed by election every two years. The well-grounded fear lest the council be unduly enlarged in numbers has led to the recommendation of the present basis of representation. The more permanent nominating committee has won large approval, and is retained; but the Commission will

recommend that the moderator and his assistants be chosen by the meeting of the Council over which he is to preside.

The preamble to the proposed constitution has been carefully re-written with emphasis upon the missionary and social, as well as the worshipful and spiritual, aspects of the work of our churches. In compliance with competent legal advice, and in view of a wide-spread desire that the council be incorporated as a whole and not simply through trustees, the "Constitution and By-laws" have been carefully recast in the form of proposals for a charter and by-laws, for which, if approved by the National Council, legislative sanction will be sought in some state.

No part of the report of the Commission has been subject to more careful examination and none has been more radically altered than that relating to the missionary societies. While the "Home Board of Missions," originally proposed, seems to many of the Commission the surest road to a permanent readjustment of the situation, it has met so extensive criticism that the Commission doubts whether, even if approved by the council, it could command the cordial co-operation desirable for its inauguration. It has therefore been abandoned. The Commission has substituted what may be described as a slight modification of the plan wrought out by the Chicago ministers. As now proposed, the National Council will become the major part of the voting membership of each of the national societies, foreign and home alike. Each society will, however, retain the right, so long as it maintains a separate existence, to choose a certain number of corporate-members-at-large, thus preserving the active services of its faithful friends and benefactors. In any case these corporate-members-at-large will be a minority of the membership.

As its efficient means of relation to the societies, it is proposed that the National Council create a Commission on Missions, elected by the council and composed of fourteen nominees of the council and of one nominee of each of the national societies. This Commission on Missions is to be without administrative powers, but with large duties of investigation recommendation and advice, both to the council and to the societies themselves. With the majority of the voting membership of each of the societies composed of the membership of the National Council, and with a Commission on Missions representative of the Council in survey of the whole field, it is believed that the relations of the churches, through the Council, to the societies, will be made much more intimate and effective than at present, and in a thoroughly Congregational way. One prime duty proposed for the Commission on Missions is to effect, as rapidly as may appear wise, the consolidation of the societies. After a careful consideration of the whole situation, and the presentation of views from many sources, the Commission of Nineteen is of the opinion that this consolidation should ultimately secure a readjustment into a group of three organizations, one for foreign missions, one for outreaching and evangelistic work at home, and one for educational activities. To secure these results without imperiling the effectiveness of existing agencies, is, however, a task demanding tact, wisdom, and, above all, time. Instead of proposing its immediate accomplishment the Commission of Nineteen, therefore, prefers that it be worked out as may appear most feasible by the council and its Commission on Missions in its new and intimate relation to the several societies.

The enlarged secretaryship, while encountering some dissent, has aroused far more approval. The description

of its duties has seemed to many, however, excessive; and a simpler presentation will be made in the new report of the Commission of Nineteen, though the essential features of the proposed enlargement are unchanged.

The Commission gratefully acknowledges the kindness of those who have aided it with their advice. They have been many, and their counsels, though from much diversity of points of view, have been largely helpful. The Commission itself rejoices in the harmony, brotherly feeling and hearty co-operation in which it has endeavored to fulfill its difficult task, and it believes that the results which it has attained will meet the approval of the churches of our Congregational fellowship.

WILLIAM E. BARTON,
WILLISTON WALKER,
EDWARD D. EATON, Committee.

A PASTORAL PRAYER.

Hugh Elmer Brown, Pastor Of Pilgrim Church, Seattle.

Infinite Father of our spirits, we the children of Thy love, toiling here for a brief season in the fields of time, pause from our labor and lift our longing eyes to Thee. Thou art our life and light, our hope and redemption. We cannot lay hold of Thee by our senses, but our souls go out in a great search after Thee. In Thee our joy is made full, our wills are made strong, our minds are made clear and our souls are made clean. Thou dost take our weary power and carry it on and up to its ultimate form and beauty. We have moved hither and thither in restless search for sunshine and satisfaction; we return unto Thee who art our only source of joy and completion. We have tried the world and found it a great emptiness; we come back to Thee who art eager to fill our souls with everlasting truth and mercy. We come with a song in our hearts, for the list of Thy benefits is beyond our counting. We thank Thee for the silent and beautiful kingdom of the past; its luminous hours of communion with Thee; its memories which tint all our existence; its brave and lovely lives linked with our own; its parents, teachers and friends, who under Thee gave our souls a start. We thank Thee for the stirring, stimulating days of the present, with their complexity and challenge; their unrivalled opportunities for self-improvement, and sacrificial service; their marvelous revealings of discovery and invention; their increased concern for the poor and ignorant. We thank Thee for the mysterious, inviting days which are to come, laden with secret stores for our replenishing, hidden delights for our enjoying, and dark experiences for our training. We thank Thee for things to mend, a disordered society to set to rights, broken lives to reconstruct, dirty cities to be cleansed, a hurrying people to turn toward the City of God. We thank Thee for the chivalry found in common life; for the silent heroisms of the home; for the hallowed drudgeries of hospital and sick-chamber. We thank Thee for the Christianity which is outside the Church and for the latent goodness which is in every bad man. We thank Thee, that, despite the cleverness of wicked men and the foolishness of good men, the Kingdom makes steady advance. Thy bounty unto us is without boundaries. And yet we baffle Thy plans, thwart Thy love and wander wretchedly from the way of Jesus. Stumbling, blundering children, we run away from Thee in our little rebellions, we play truant to our noblest professions. We return unto Thee, this morning to have our

stains removed, our petty shams stripped away, and our hearts fortified like Gibraltar against those subtle and invasive forms of selfishness which so often take us captive. May we enter into an unspeakable, unbreakable intimacy with Thee which shall save us in every hour of swift temptation. Give us a fine scorn for all meanness, a conscience of exquisite accuracy, and a rugged honesty in all things. Make us divinely discontented with our present moral attainments and cause us to crave continually sweeter, stronger lives. Smite us by the beauty of the life of Christ and subdue us to the perfect sanctions of His will. Comfort those who mourn and make their sorrow the root of a finer joy. Address the aged, renewing their youth in the immortal hope of fellowship with Thee and enabling them to endure the trial of their waning powers with Christ-like composure of heart. Pilot those who are out on the deep waters of peculiar trouble and let their trust in Thee never relax its grip. Bless those whom Thou hast led into the solitude of the sick-chamber, teaching them patience and gallant good cheer. Bless the hearty and healthy men and women who are in no wise afflicted; fill them with gratitude and make them vigorous servants of Thy holy will. Make every home a shelter from temptation and a nursery of noble youth. Make our Church a spiritual aristocracy and may it this day commence a grander, deeper, wider life. Have compassion upon the world and hasten the coming of Thy Kingdom. And bring us all, by and by, to our Father's home, through the riches of grace in Christ Jesus.—Amen.

SAN FRANCISCO AND NEW YORK TELEPHONE CONNECTION.

It is announced that San Francisco and New York will be connected by telephone before the end of the year. There will be two circuits. One by way of Denver; the other by Salt Lake City. It is figured that two million dollars worth of copper wire will be required. The Boston Transcript says:

The feat of sending a voice 3500 miles or more today, where it was hard to send it 100 miles fifteen years ago, is due to an invention of Professor Michael Pupin of Columbia College. In June, 1900, he hit upon a device which he called a "loader," a coil distributed along a telephone line at regular intervals through which the current in passing gains force. A practical telephone man puts it that the loader "boosts up the transmission."

The possibilities of the loader were not comprehended at first, it was frankly said, but time and ingenuity worked it out and then came the discovery of the "phantom wire" or phantom circuit. It developed that by taking two copper wires and crossing them at regular intervals, all the while running them through the loader, a third circuit was mysteriously created; that is, not only could two telephone receivers be used on the real wires but a third could be added, making three telephones working simultaneously and separately on the two strands of copper.

The New York and Denver circuit has a length of little more than 2000 miles. That to Chicago is 950 miles long, and the length of the St. Louis line is 1050 miles. Until the loaded phantoms were discovered or developed the lines to the two cities named represented the limits of telephony.

There are what are called No. 8 loaded and phantom circuits between New York and Chicago and between Omaha and Denver. The work to be done in making the continental circuit is to install the lines between Chicago and Omaha and between Denver and San Francisco. The three advances made recently in the telephone system make it mathematically certain that it will be easier to talk to San Francisco next year than it was to talk to Chicago eight years ago. These three advances summed up are: Loading No. 8 circuits, phantoming the circuits, and then a combination of loading and phantoming, which will make it possible to telephone and telegraph at the same time over the same wires.

THE NORTHERN BRANCH OF THE W. B. M. P. AND THE WOMAN'S HOME MISSIONARY UNION.

The first joint meeting of the Northern Branch of the W. B. M. P. and the Woman's Home Missionary Union was a distinct success. The two presidents, Miss Richards and Mrs. Perkins, presided. After the reports of the various secretaries, Miss Howe, of the Glory Kindergarten in Japan, who had just landed in San Francisco, spoke interestingly of the important work being done along a line which but recently had been regarded as unworthy the serious attention or financing of the Mission boards. There are now, she said, seventy Christian kindergartens in Japan.

Mrs. Hinman, in her report as foreign secretary for the Branch, quoted Dr. Arthur Smith as saying, relative to the recent developments in China: "I tossed up a dollar and it came down the other side up. See my beautiful new currency!"—thereby indicating that he considered the change in government to be one in name, rather than in fact.

The morning session closed with a memorial service for Mrs. H. E. Jewett, conducted by Miss Richards, including a brief sketch of her life, extracts from letters of friends, and a charming word-picture of her as she appeared to one who had known her during her earliest years as a pastor's wife.

The afternoon session was taken up with addresses by Mr. Newton Clemenson and Miss Nellie Arnott. Mr. Clemenson, who was formerly a Mormon, spoke the more forcefully, because fairly, of this danger in our midst. His subject was "The best that can be said about the Mormons." He represented them as an agreeable people, kindly and friendly; sincere in their faith, with a sincerity seldom paralleled; industrious, self-sacrificing, self-respecting and intensely religious. It is in the Mormon church, or Hierarchy, rather than in anything in the character of individual Mormons, that our danger from them lies. In spite of their representations to the contrary, Mr. Clemenson stated that polygamy is still practised among them and by the very nature of the case will continue to be so. To confute the common belief that the whole question is one which will soon be relegated to ancient history, he stated that Mormonism is now more than ever dominant in the nation and the state, in commerce and in industry. Church and congress have both worked against it unavailingly. There are now over 40,000 adherents of Mormonism in California, 59,000 in Oregon, 61,000 in Washington, 83,000 in Montana, 63,000 in Wyoming, 87,000 in Colorado, 81,000 in Idaho; they form one-third the population of Arizona, and one-half that of Nevada while the Mormon Hierarchy holds possession of one-fifth of the land in the United States. He quoted a Mormon as saying that the German army was

the only other body in the world as powerfully organized as is this hierarchy. So great is its political influence that when the struggle over the seating of Senator Smoot came up, only two Senators of the western states refused to vote for him, of whom, as a result, one, Senator Dubois of Idaho, has ceased to exist as a senator, while the other, Senator Carter of Montana will assuredly fail of re-election when his term has expired.

At the head of this marvellous organization are powerful and gifted leaders, clever, adroit, plausible in explanation, whose doctrine is the Jesuitical one that the end justifies the means, and whose aim, clearly seen and steadily followed, is nothing less than ultimate domination of the country and the world. They govern a loyal constituency, of which each man is pledged to devote himself and all that he has to advancing Mormonism and stamping out its rivals. They can draw upon enormous wealth, and exercise a control on commerce and industry through their large investments in mines, banks, trusts, railroads, etc., in all of which the Head of the Hierarchy holds a directorship and of some of which he is the president.

But how, asked Mr. Clemenson, are we meeting the danger of an organization so powerful, with resources so great, with leaders so efficient, and with an aim so subversive? By apathy on the part of the many; by the co-operation with it of Big Business, by the sympathy of public men; and by the ineffective and diminishing forces sent against it by our churches. That we may meet it with any hope of success, men and women of all denominations and of no denomination should unite in efforts to meet organization with organization and to create a body of literature which should not be afraid to state the facts.

Following this impressive statement of our danger, it was comforting to hear, beautifully rendered, that wonderful solo from the "Elijah," "But the Lord is mindful of His own."

Miss Arnott then told us brightly and interestingly of her work in West Africa, of the joys of traveling for three weeks in hammocks slung from the shoulders of the natives and camping at night in the woods. She gave us a vivid picture of the life of an ordinary West African woman, and some of us, I know, were surprised to learn that they brushed their teeth and made some efforts, at least, to keep themselves and their mud-and-thatch huts clean. She told us of the long day's work, beginning before daylight with the preparation of the corn-meal; then the walk to the distant fields which they cultivated for five or six hours, bent over a short-handled hoe, and often with a baby on their backs; then the return to "house-work," the preparation of the dinner to be sent to the man of the house at his "club" (another surprise, I fancy) and finally the woman's own meal, eaten on the floor and consisting of whatever remained after her lord and master was fed. Miss Arnott spoke of the great improvement in the condition of the Christian women, and closed with an earnest plea for funds for a girls' boarding-school in which the aim should be, not to introduce American ideals of living, but to teach them how to make the most and best of what they have.

HELEN M. PERKINS.

Vainly we weep and wrestle with our sorrow—

We cannot see His roads, they lie so broad;

But His eternal day knows no tomorrow,

And life and death are all the same with God.

—Celia Thaxter.

MIDWINTER ASSEMBLY OF MT. HERMON FEDERATE SCHOOL OF MISSIONS.

Such a happy Midwinter Assembly as it was! Friends who had become acquainted at Mt. Hermon met one another again in the First Methodist Church of San Francisco, on February 7. Tables of the Home and Foreign Missionary literature of different denominations were spread, Congregational literature having a noticeable sign.

The morning session began with a prayer and praise service, led by Mrs. R. E. Beach, chairman of Mt. Hermon Federate School of Missions. Mrs. D. U. Ross, editor of "The Far West" of San Francisco, gave a most informing address on "Studies in Mormonism."

Dr. Robert Walker, of the Congregational and Presbyterian work among the San Francisco Italians, spoke on that people from a missionary point of view. Dr. Walker, who lived in Italy for thirty years, says that a person cannot understand the religion of the Italians by merely "doing" Italy in travel. One must live among the Italian people. They have been so deluded by the Catholic church that they think of God as an avenging Jupiter, hating people. An Italian woman, on her death bed in Italy, said to Dr. Walker, "I have no respect for God the Father. I think he is horrible. I do have some respect for the Lord Jesus Christ, because he comes in between us and God. The Holy Spirit I don't know anything about."

Mr. Walker states that many of the questions that the priests ask women and little girls at confession are not fit to be spoken in public. He stated that an English widow of an Italian engineer was once a Catholic, and when her husband was back from sea, she one day went to the church with him. She went alone into the confessional. When she came out, her husband noticed her flushed cheeks and flaming eyes, and said, "What is the matter?" She refused to tell him, promising to let him know after they went home. After reaching home, she told him what the priest had said to her, and her husband cried out, "If you had told me that at church, I would have put my knife in the heart of that priest! And if you ever go back to that priest to confess, I'll put my knife in your heart!"

This woman afterwards became a Presbyterian.

Mr. Walker has known Italian families in which the daughters would not go to the young priests to confess. The girls would wait till they found some old priest, who, they thought, would not insult a woman at confession. Women have said that when they were little girls the priest asked them questions that they never understood until years after they were married women.

But the Italians themselves are not a corrupt people. The less they cling to the Catholic church, the better people the Italians are. There are over 2,000,000 Italians in the United States. They make good, loyal friends. But, if they are so good without the Gospel, what might we expect with the Gospel? The Italians come here without any knowledge of the Bible. When we tell them that God is not a thundering Jupiter, ready to throw thunderbolts, they receive the news with joy. It is our privilege to have Italians at our very doors. In God's name, let us see to it that we are not guilty of their blood!

After Mr. Walker's address, his daughters, the Misses Walker, sang most beautifully for us in Italian, accompanied on the piano by Mrs. Walker.

Dr. H. W. Gilchrist spoke on "Mt. Hermon Interests and Activities." The "Quiet Hour" was then presided over by

Mrs. G. L. Hagaman, State Christian Endeavor Society Missionary Secretary.

Luncheon was served at noon by the ladies of the entertaining church. A delightful series of brief after dinner speeches followed, the ladies giving short glimpses of the speakers at our Mount Hermon Federate School of Missions last summer. Among the after-dinner speakers were those dear Congregational sisters, Mrs. F. B. Perkins and Mrs. O. W. Lucas—Mrs. Lucas speaking on Mt. Hermon itself, aptly reading a quotation from "The Shepherd of the Hills," and Mrs. Perkins speaking about Mrs. Wells' "Bi-Kingdom" talks at Mt. Hermon.

At the beginning of the afternoon session, brief speeches were made by Mrs. Bodkin, Conference Secretary of the Home Mission Society of the Methodist Church, and Mrs. Rachel Nalder, who is here in the interest of Ramabai's work in India.

Mrs. H. C. Ingram gave a good paper on "New China." A tenor solo was sung by Mr. W. P. Watters, after which Mrs. W. H. Brewster, who has spent 28 years as a Methodist missionary in China, spoke to us on "Personal Experiences in China." She told especially of Chinese revivals, one of which went through a school, every girl in the school being converted to Christianity. Mrs. Brewster told of some Christian girls, coming back from an evangelistic tour and bringing bags of idols, given up by the idolaters.

Miss Nellie J. Arnott, of Kamundongo, West Central Africa, spoke on the work in that region. While on a visit to the East African coast, she was told that Mohammedanism was the greatest problem there, because that false religion was taking out of the Christian churches the women whose husbands became Mohammedans.

There are 100 syllables in the language on Miss Arnott's field. Any native learning to read those syllables can read any book in that language. Many old women and men have learned to read the Bible. Every evening, in Africa, the people gather around their camp-fires, or under trees, and pray and read the Scriptures and hear them explained. Many of the African people could pass a better examination in the Bible than young people here.

Rum is the greatest problem. Portuguese traders give rum to the natives. It is in our power to do something against this rum traffic. It is a shame that every ship from Boston for Africa, carrying missionaries, carries also rum.

Miss Arnott had some African curios on exhibition.

Our meeting was delightful and informing to a large degree, and we trust that many who were there will be at Mt. Hermon next summer. The Federate School of Missions will hold its sessions July 23-30.

MARY E. BAMFORD,
Press Secretary Mt. Hermon Federate School of Missions.

Do what you can, being what you are;
Shine like a glow-worm, if you cannot be a star,
Work like a pulley, if you cannot be a crane,
Be a wheel-greaser, if you cannot be a train:
Be a pliant oar, if you cannot be a sailor,
Be a little needle, if you cannot be a tailor,
Be a cleansing broom, if you cannot be the sweeper,
Be the sharpened sickle, if you cannot be the reaper.

NOTES AND PERSONALS.

Plymouth Church, Oakland, has pledged which increase its yearly income fifteen hundred dollars and the trustees have voted to secure an assistant for Mr. Palmer.

The First Congregational Church of Los Angeles has extended a unanimous call to Dr. Morris H. Turk, formerly pastor of the First Congregational Church, Natick, Massachusetts, to become pastor, at a salary of \$3,000.

The Rev. A. W. Palmer of Plymouth Church, Oakland, will go in June on a three months' trip through Europe, as leader of one of the Dunning foreign tours. His plan is to visit Berlin, Munich, Dresden, the Italian cities, and to return by way of Paris and London.

The Congregational and Episcopal churches of Porterville are uniting in several different services during Lent. Every year the spirit of fraternity and of co-operation is growing. Not many years ago all Episcopal churches held aloof from those of other denominations.

Dr. C. R. Hagar of Claremont will make a tour of the churches in the Upper Bay Association and will speak on Missions in China and look into local conditions among the Chinese if enough engagements to justify can be made. Pastors should write with reference to this to Rev. E. Owens of Martinez.

The Rev. Dr. Aked goes East the latter part of the month to fill a few lecture engagements. He expects to return by the 9th of March. February the 23rd his pulpit will be occupied by the Rev. A. C. Bane of the Anti-Saloon League. The 2d of March, in the morning, by the Rev. A. W. Palmer; and in the evening by Dr. David P. Barrows of the University of California.

The Foreign Missionary Institute for the San Francisco district will be held on Monday. Saturday evening there will be a reception at the home of Mrs. S. T. Alexander in Oakland. Sunday several of the pulpits will be occupied by the visiting missionaries. Monday at 10:30 a session with several addresses will be held in the First Congregational Church of San Francisco. Lunch will be served for 35 cents. Names of persons wishing lunch should be sent to Mr. I. H. Morse, 1691 Bush street. Monday at 2:30 a session will be held in the First Church of Oakland, for women especially, and at 4 o'clock a general session. Supper will be served for 35 cents. Reservations can be made with the church secretary. Another session will be at 7:45 in the evening.

The Rev. W. Elsworth Lawson is finding an enlarging service at Foxboro, Massachusetts. When Mr. Lawson went there as supply in December there was no evening service. On the last Sunday in January there were 180 in attendance at an evening service. The mid-week meeting has increased in attendance from 9 to 45. People are coming to church who have not attended for many years. It is not surprising that when a hearty and unanimous call was extended to Mr. Lawson to become permanent pastor, he regarded it as the voice and call of God, and accepted. The Foxboro people are delighted in that the parsonage is soon to be peopled by several children. They are looking forward with much pleasure to the arrival there in April of Mrs. Lawson and the children who are now at Pacific Grove.

The Rev. A. W. Palmer of Plymouth Church, Oakland, announces three Sunday evening sermons on "The Spiritual Message of the Modern Drama." Sunday, February 9: "The Blue Bird," by Maeterlinck. February the 16th: "The Return of Peter Grim," by David Belasco. February 23: "Justice," by John Galsworthy. Next Sunday evening the Plymouth choir will begin a series of musical services illustrating the development of church music from the time of Bach to the present day. Special evenings will be devoted to Handel, Mendelssohn, French, English, Russian, American and California composers. Mr. Palmer will give each week a brief talk on the "History of Church Music." Two recent sermons by the pastor on "The Real Meaning of the Book of Jonah" have been printed and are for sale at ten cents for the two.

A CAMPAIGN FOR THE PACIFIC.

The board of directors of The Pacific is sending out a letter to pastors and churches in an endeavor to start in every church a movement which will result in placing The Pacific in more homes. It is evident that the paper cannot go on many years more unless wider interest in it can be created. It is too expensive to keep a representative in the field, and the Board sees no other way than to ask the churches to take the matter up as outlined in the letter which is being sent out. The Editor has been asked to urge prompt action and thorough effort on the part of all.

Now, The Pacific isn't going to die this year or next year. It will live to celebrate the Panama-Pacific Exposition. But it isn't going to survive very many years unless more people are brought to take it and read it. No one will feel justified very long in giving time to the editing of it if it cannot be placed where it can serve as it should.

We have no hesitancy from our large acquaintance with newspapers of all kind in pronouncing it a deserving paper.

Constantly we receive from readers testimony as to its value. One high school principal wrote a few days ago that he got more out of The Pacific than from any other of the many publications that came into his home.

Let the churches put strength into this effort to extend the circulation of The Pacific if they wish it to be perpetuated. Nothing of the ordinary sort will succeed.

Casual mention in the pulpit and the securing of a canvasser will not result in much. A sense of responsibility to this servant of the churches must be created, and the numerous reasons for not giving it place in the home must be met by persons who can do it heartily and wisely.

CALIFORNIA ORIENTAL MISSION ANNUAL MEETING.

The annual meeting of the California Oriental Mission, auxiliary to the American Missionary Association, will be held in the district office of the American Missionary Association in the Chinese Mission Building, 21 Brenham Place, San Francisco, on Monday, the 24th of February, at 3 P. M., to hear the annual reports of the superintendent and secretary and to elect officers for the ensuing year.

This organization supports eighteen missions with evening schools for Chinese and Japanese, two day schools for Chinese and Japanese children, and four mission visitors among Chinese and Japanese. Its funds come largely from the American Missionary Association offerings of the churches of California. A payment of twenty-five dollars constitutes any designated person a life member of the or-

ganization, and a payment of two dollars makes the donor an annual member. Churches and individuals who have contributed during 1912 are urged to be represented at the annual meeting.

GEO. W. HINMAN, Secretary.

Among the Churches.

CALIFORNIA.

Oakland, Plymouth.—Twelve persons were welcomed into fellowship on the first Sunday of February.

Los Angeles, Garvanza.—Nine members were received on Sunday, February 2nd—five males and four females.

Martinez.—Last Sunday three persons united with the church, one on confession. A great loss has been sustained by the removal of Mrs. Mary E. Fish and her two accomplished daughters, the Misses Grace and Blanche, to Berkeley.

Oakland, Myrtle Street.—At the last "Good Cheer" service Sunday evening the reports showed the Sunday-school doubled since September. The church issues now a printed calendar weekly. The church membership reports seven added in January and forty-nine in four months. A concert in January netted \$70.

Long Beach.—Three persons were received into membership at the morning service, February 2. The series of morning sermons interpreting the life of Jesus in its social significance now being given by the pastor, Rev. Henry Kendall Booth, are attracting such admirers that many are turned away at each service.

San Francisco, Bethany.—Plans are under way for the celebration on Saturday and Sunday, February 22, 23, of the fortieth anniversary of Bethany Church. The Bethany young people are having some interesting debates at their Sunday evening meetings. March 9th the debate will be on "Should the Bible be Taught in the Public Schools"

Loomis.—A meeting has been held by the Ministers' Union of Placer County in the Congregational Church of Loomis, resulting in twenty-three accessions to the church, six of whom were men, heads of families. The church has been greatly strengthened. The accessions will probably reach thirty. This makes Loomis church the strongest Protestant church in the county. The Ladies' Aid Society has bought two additional lots adjoining the present property upon which to erect the new church building.

Glendale, First.—At the last communion eight persons were received into the church. At the annual meeting just held, over one hundred sat down to a bountiful dinner. The reports showed that thirty-six had been received during the year, twenty-six by letter and ten on confession and by baptism. The treasurer reported that all obligations had been met in full including the portion for benevolences. This people has just had the pleasure of enjoying a visit from Rev. H. H. Wikoff and listening to his interesting address on "Pilgrims of the West Pacific." E. H. Willisford is pastor at Glendale.

Petaluma.—On Thursday evening, February 6th, the Rev. James B. Orr of the Myrtle Street Congregational Church, Oakland, delivered a lecture on "The Yosemite," showing a large number of beautiful stereopticon views which he had himself taken. Mr. Orr's spiritual interpretation of the valley was sublime. The Mirror Lake is only a mirror so long as it is serene. A human life can reflect the Sun of Righteousness only so long as it is calm. The lecture was most inspiring and helpful. Mr. Orr came to Petaluma for the lecture in exchange for a similar service which Rev. E. Belden Hart, the pastor, will render the Myrtle Street Church, February 14th.

Palo Alto.—Mr. Campbell has just completed a series of Sunday evening sermons on the subject, "Heroic Battles with the Unseen Forces." He used four books as illustrative material: (1) The Fight with Prejudice—Mary Antin's "The Promised Land"; (2) The Fight with Darkness—Helen Keller's "The World I Live In"; (3) The Fight with Ignorance—Booker T. Washington's "Working with the Hands"; (4) The Fight with Emptiness—Dell H. Munger's novel "The Wind Before the Dawn." The congregations are filling the little church auditorium both morning and evening. In the morning Mr. Campbell is giving eight pre-Easter sermons on "Instruction in Christian Doctrine."

WASHINGTON.

Seattle, Oak Lake.—The Rev. C. A. Holcombe, recently of Forks, has entered on the work at Oak Lake.

Tacoma, First.—The Rev. Dr. Ford has presented his resignation. Dr. Ford has had a successful pastorate of twelve years in Tacoma.

Seattle, Edgewater.—The Rev. Charles H. Curtis who has been residing at Toppenish, Washington, for the last two years, has been called to the pastorate. Several years ago Mr. Curtis was in the Sunday School & Publishing Society work in Oregon. He is a graduate of Hartford Seminary.

WASHINGTON.

The Columbia River Association.

The Columbia River Association of Congregational Churches and Ministers was organized at Vancouver, Washington, on the 29th of January. The Rev. J. G. Tate of White Salmon was chosen moderator, and the Rev. C. H. Nellor of Stevenson as registrar.

After devotional exercises conducted by Rev. H. V. Rominger, the Rev. T. F. May, pastor at Vancouver, stated the purpose of the meeting, and organization was effected with the foregoing named officers.

Then came an address by Rev. J. L. Hershner—"Some Reminiscences of the Past."

This was followed by an address by Rev. C. F. Clapp on "The Place of the Bible in the Church of Today."

In the afternoon Mrs. Gale of Seattle conducted a "Ladies' Hour," devoted to Missions.

Supt. Scudder showed the advantages of the Apportionment Plan over the old system.

Secretary Matthews spoke on "Efficient Sunday-school Work." Dr. Paddock of Oregon on "Efficiency."

In the evening there were addresses by Superintendent

Scudder and Secretary Matthews of the Sunday-school and Publishing Society.

A Resolution with Reference to the Church at Vancouver.

"Resolved: That this Association, after a careful investigation of conditions of the church in Vancouver present this statement of its needs to the Congregational Church Building Society: We find here a beautiful and commodious church property, worth \$40,000, on which there remains an indebtedness of \$4,000. The church and congregation have done their utmost. If in some way this debt cannot be provided for immediately the church will be lost to the denomination. Our only hope is in further aid from the Church Building Society. We believe that if an additional loan of four thousand dollars can be made, the church will be able to meet all its obligations, the church will be saved to the denomination, and the rule of the Society, regarding no loan exceeding one-third of the value, will not be exceeded. We believe that the church is needed in this city; that the expenditure has been a wise one; the church has a loyal membership, and capable leadership, for its future work. That it has the right location, and holds a strategic position in the present and future development of this Association and in all our work in the southwestern part of our state. We cannot too strongly emphasize the importance of saving this work. We therefore urge the Society to come to the rescue and assistance as speedily as possible."

OREGON LETTER.

By George H. Himes.

The American Board Team of Foreign Missionaries, referred to in the letter to The Pacific last week, viz., Rev. Brewer Eddy, a nephew of Judge David J. Brewer, the late associate justice of the Supreme Court of the United States, Assistant Secretary of the American Board, Boston; Rev. Charles S. Storrs, of the Foochow Mission, China; Rev. Robert Chambers, Western Turkey Mission; Mrs. George B. Cowles, American Zulu Mission, South Africa—held an "American Board Institute" in the First Church of this city, with Rev. H. Melville Tenney, Pacific Coast Secretary of the American Board presiding. The all day meeting was a most enthusiastic one, and the interest created in foreign missions was very great. The closing meeting of the day, in conjunction with the Men's Brotherhood, beginning at 6:30 p. m. around the dinner table, marked the high tide of absorbing interest. At this time Rev. Brewer Eddy made a notable address, and in addition a special plea that all within the sound of his voice should become better acquainted with the missionary problems which confront the American Board, adding significantly "that there could not be any zeal worth mentioning without knowledge." This appeal resulted in securing more than fifty subscribers to the Missionary Herald. All in all, as a means of creating interest in missionary work, this institute surpassed any similar effort that your correspondent has ever known.

On Thursday last the "American Board Team" held an institute with the First Church, Salem, and a joint meeting with the Brotherhood of the church in the evening, at which there were a number of representatives from the outlying churches in the vicinity of Salem. As a result the almost universal expression of many present was, "we have been stirred up on this matter as never before." "We were not aware that there was so much to this missionary effort as appears to be the case now that we understand it more clearly."

A bill has been introduced in the Oregon legislature to appropriate half a million dollars to place an exhibit of

the resources of Oregon at the Panama-Pacific Exposition in San Francisco in 1915. While it is very desirable that Oregon should be represented at that Exposition, yet it is thought by many to be absurd to think of appropriating \$500,000 for that purpose. Since California appropriated only \$90,000 for her exhibit at the Lewis and Clark Centennial in Oregon in 1905, it is argued that all that neighborliness and good fellowship requires is an appropriation of double the amount that California spent in Oregon, \$180,000—say \$200,000. The latter is probably the sum that will be appropriated.

On last Monday the Portland Ministerial Association named a cabinet of sixteen members to use all possible influence with the members of the legislature in the interest of "Moral Uplift Legislation."

Finding some time ago that a man named Hanks lived at or near Canyonville, Josephine county, Oregon, and supposing it possible that he might be a relative of Abraham Lincoln, I wrote him and received the following letter:

"Yours of March 10th at hand. I was well acquainted with him (Mr. Lincoln) and he made his home with my folks for several years. I used to sleep with him when we were boys. He was a cousin of my father which would make me a second cousin. I was born on Feb. 14, 1829, in Macon county, Ill. My father's name was John Hanks. He and Lincoln used to run a flatboat down the Mississippi river. Lincoln was a great hand to joke with the fellows.

"Very truly yours,

"J. L. Hanks."

President William N. Ferrin, of Pacific University, Forest Grove, handed his resignation to the Board of Trustees recently, and on last Tuesday a meeting of the Board was held and the resignation was unanimously accepted, to become effective at the close of the present school year which will be next June.

Portland, February 9, 1913.

SONOMA.

(Extract from the Annual Report of Sonoma Missionary Society for the Year Ending January 1, 1913, Hannah S. Appleton, Secretary and Treasurer.)

During the past year our Society has held ten meetings at the homes of various members, cheering and dainty refreshments being offered at the close of the sessions.

The attendance has varied from eight to twelve, with an enrollment of eighteen. At our March meeting we had the pleasure of receiving to membership three new friends.

A club of five members subscribed, at the beginning of the year to "The American Missionary," a very interesting and helpful magazine, and it is hoped this may be continued.

At the February meeting it was voted to strain every nerve to meet in full the apportionments assigned to us for the seven benevolences, the amount being \$50. With the assistance of a lecture by Mrs. George Hinman the whole sum was raised and forwarded, much to the satisfaction of the members. In April an appeal from Mrs. Chappel reached us, asking contributions to a "Christmas Box," to be sent to the missionary at Kusaie. Very generous donations of such articles as were named in Mrs. Chappel's list came in from members and friends, and on April 25th a bale, in weight 55 lbs, was forwarded to Oakland in time for repacking and shipment on May 1st.

It was decided to accede to a request from Mrs. Goodsell and make our fall missionary box an offering to the

Indians of our own state. Accordingly, on November 16th, a box of useful and pleasing articles, weighing 125 lbs, was expressed to Rev. O. L. Corbin at Likely, Modoc County. And later, another package was sent in reply to "Letters to Santa Claus," written by Mr. Corbin's pupils and published in *The Pacific*. We had the pleasure of receiving a most hearty letter of acknowledgment and appreciation from Mr. Corbin.

Our meetings are greatly enjoyed by those who attend and interesting information regarding missionary work at home and abroad is gathered from instructive readings.

We hope for larger attendance during this year.

The Home.

LEAVING THE NEST.

Two thrushes came to my garden,
In the bloom of the early spring,
And built their nest in the holly,
With many a flutter of wing;
And four little heads looked over
The rim of the well-lined nest,
And I thought of the songs of the future
From my birds of the spotted breast.

I went again to the garden,
And my little birds had flown;
The nest was there in the holly,
But all forsaken and lone;
For it needs the ampler spaces,
The higher and larger things,
And the nest is all too narrow
For the bird which has found its wings.

We made our nest in a garden,
Where the flowers of God are grown—
In a street of the crowded city,
But the nest was all our own;
And the children's voice filled it
With a music passing sweet,
And the home was a bit of Eden,
Though it looked on the narrow street.

But the years passed by, and the children
Into fair maidens grew,
And with blossoms of the orange
Out of the nest they flew;
For Love had set them soaring,
And given them golden rings,
And the home-nest was too narrow
For the bird that had found its wings.

And as we sit in the gloaming,
And think of the long-ago,
Though the house is strangely silent,
It is best it should be so;
For still we can hear the music,
As our little birdie sings
By its own sweet nest in the garden,
Now it has found its wings.

—Henry Burton.

THE CHRISTIAN SPIRIT IN PLAY.

It certainly takes a wise and tactful pilot to steer children through that period of their lives when they are learning to play together. Quarrels arising from selfishness, and jealousies, and a domineering, masterful spirit are sure to confront the mother in almost every case where one, two, or any number of children are engaged in the same amusement. It is a particularly difficult and delicate matter when one child happens to be a guest, and where exceptional consideration should be paid it.

On charming young mother of our acquaintance had a three-year-old boy who had a passion for playing soldier, and who was the proud general-in-chief of several toy regiments. He had learned to maneuver them with considerable skill, and took great delight in showing what his army could do.

A little friend about the same age was visiting the home. Both were busily engaged with the soldiers, but the visitor was only a helpless and puzzled spectator, while little Hal was doing the generalship part in his own masterful way. The mother saw it, and knew the little guest was not enjoying the game in which he had no part, so she called her little boy into another room on some pretext, and drawing him to her side said kindly: "I am afraid, dear, that Willie isn't having a real good time; you see he hasn't had little soldiers, and he doesn't know how to march them as you do, and he doesn't seem to have anything to do. I am sure he would like to know so he can play as you do. Now we want Willie to have a nice time so he will come again, don't we dear?"

The child began to understand, and nodded eagerly.

"Well," continued the wise little mother, "I think if you go back and say: Now, Willie, you take my soldiers, and I'll show you to play them this time, I am sure he will have the nicest time any little boy could have."

The child at once felt all the sympathy and chivalry that the mother had expected her tactful words would arouse, and was soon just as happily engaged in telling his little friend how to march the toy soldiers, as he had previously been in doing it himself, while the little friend was having the treat of his life.—Olive H. Graglor.

WHEN THE COLLEGE GIRL COMES TO STAY.

Mother and father, though longing for her, are usually nervous about her return. They think of her constantly; they have been known to weep over her little playthings; but the daughter they want back is the little girl they sent away, changed only by a halo of glory about her head—the bright shining light of modern education. They are not planning that daughter shall make any special use of the halo; they just want it as a personal decoration, as a matter of family pride.

By the time the four years have expired they are afraid that some sort of obligation to understand the difference in the daughter's point of view may be laid upon them, they are a little smitten with the fear of it, for they have not changed themselves. If their point of view has varied in four years, the chances are that their outlook on life is narrower; and yet here is this marvelous being who belongs to them coming home, beautiful, because a daughter is always beautiful, and educated. That final blessing is hers. And in spite of this their hearts sink and they await her homecoming with anxiety.

During her college years daughter has learned not to be

nervous about anything, least of all the point of view of parents. She is coming home educated as she should be, construct the world for them. She will quickly change everything and make the old life as much like the conditions she found at college as possible. She will dress mother and father differently, and she will correct their accent. She will not wince at their bad grammar, because she does not intend in her heart to permit it to last very long.

She is full of courage, self-satisfaction and cheerfulness. She has not the slightest idea that father and mother will not want to be reformed at once, or that, in fact, it may be impossible to "reform" them. She has grown so far away from them that she only vaguely remembers in blurring outline their attitude toward life. Of her life with them in the past she is a little ashamed; in fact, she does not think very much of the past. Her whole plan is for the future, what she will do for them, how she will reward them for their sacrifice by making them over into good imitations of fashionable fathers and mothers that she has seen during her vacations or during school life.

And then the homecoming takes place. The chances are that the mother in the tenderness of her heart has had the daughter's room all done over just as she thinks daughter would like it. She has probably saved in a heart-breaking fashion to buy some dreadful furniture, and she has had the woodwork and the walls redecorated to suit the taste of the little girl who went away, and she has picked a little nosegay, which is the only simple homely thing about the arrangement.

Possibly father has contributed his small sum to the freshening up of the parlor, and by way of showing his appreciation of art matters he has purchased a gaudy, rosy carpet, and the curtains have been stiffly laundered, and they do not hang straight, and all the old portraits have had the mosquito netting taken off. Daughter does not mind very much. She does not see it at first. She is genuinely happy, because she is really a very worth-while girl, and she knows that after all in a very short time everything will be different.

For a day or two there is the good cheer and the sweetness and the comradeship of a united family. If daughter winces she suffers in silence, and father and mother are so proud, so joyous over her beauty and grace and her wonderful knowledge of life that it is impossible for a clash to come. But eventually the real feeling of the girl and the real feeling of father and mother must come to the front. Daughter cannot be happy with the housefurnishings, and the first heartbreak comes with the suggestion of change. The girl's appreciation of the really beautiful things of modern life is something that the father and mother have never dreamed of, and it is impossible for all the tact and the affection and the kindness in the world to avoid misery in any suggestion of a different way of living.

The daughter, little by little, realizes that life for them has crystalized, that she must accept it as it is, that if she is to live with them it must be largely in their way, and the parents slowly grow to know absolutely and finally that their way does not make her happy. It is a tragedy that is hard to put into words, so profound is it on both sides. These old people have made possible a new life which does not belong to them, and the new life has come back to find conditions which all of youth and energy and ambition cannot adjust.

Then comes the greatest test of the value of college education to this girl. Is she fine enough and strong enough and developed enough spiritually to compromise? Has she held in her heart while she was away love enough to see all that is big and true and noble in these brave-hearted people? Has her soul grown with her brain? Can she give them the happiness they crave without losing all that her four years away have brought her of development? It can be done. As a matter of fact, our colleges should train our girls to return home happily to take real joy to the parents.

As yet our colleges do not always do this. Largely in the past, as in the present, their attitude toward life in the country has been supercilious. The academic teacher has felt that the girl's only chance was away from home, and has mourned with her when she had to return to the old life. There have been tears and hand-clasps and sentimental farewells, whereas a part of the college training should be to make the girl into the sort of woman who could carry great happiness and inspiration back to rural conditions, finding much joy and opportunity there to supplement her mental development.

But the college girl we are talking about has not been so trained in college. The chances are that the spiritual side of her nature has been touched in only a superficial picturesque way. If this tragedy is not to ruin the girl's life as well as her parents', she must be of fairly stern stuff. She must go back to her people with real love; she must take with her cherished memories of her little girlhood; she must see through the kindest eyes all the things that hurt her; she must, in fact, reform herself very much and her parents very little if the family and the girl are to come together happily over the fearful chasm of four years of college training.

She will have to learn that much of her college life was of little value except to give her pleasure, that fundamental in her parents' life are qualities she as yet scarcely knows the meaning of—strength, heroism, kindness, and self-sacrifice. She cannot bring to them nearly as much as they hold for her, if she goes to them in the right spirit. In fact, she must go home with her hands stretched out, with her heart open, with her soul kindled, if she is in any way to reward them for all they gave her in their early days of great sacrifice for what they have fondly called her career.

Education is really such a very simple thing, and so little of it is in books. It would be well always if parents stopped to think of this in considering college life for a girl. Can they not, many of them, give far more than any college? But if the daughter must have this higher education they should prepare her for it during the early years before she leaves home, prepare her to see it in the right light, as only one part of her preparation for life; prepare her to know that the development of her brain is never so important as the development of her soul and her body. A girl so trained will come back gladly, will settle into her old life happily until work or love claims her; will give liberally to her parents of all that the college days have given to her, because she owes it to them. The word reform will never creep into her mind.—Mary Fanton Roberts, Managing Editor of *The Craftsman*.

"No conflict is so severe as his who labors to subdue himself."

For The Children.

JIM'S SHOES.

"Hurry up, Jim!" said daddy, "or you'll be late."

It was ten minutes to nine, and daddy was ready. He always left his small son at school as he went to the office in the morning.

But Jim didn't hurry up. He held a button-hook in one hand and a shoe in the other, and he didn't look at all pleased—in fact, he looked quite cross.

"What's wrong Jim?" asked daddy, eyeing the sad little figure.

"Shoes!" said Jim, gloomily.

Daddy picked up the fellow to the one Jim held. "Very nice shoes," he said. "Aren't they, sonny?"

"Girls' shoes!" said Jim, in disgust.

"Oh, no, they're not, Jim!" said daddy. "They're boys' shoes; of course they are. Don't you remember when we bought them, the man in the shop said they were 'little boys'?"

"I'm not a 'little' boy," said Jim. "Baby's little. I'm not. Boys have shoes with laces in them that cross over at the top on knobs. I want shoes like that."

"But who's going to wear these, Jim?"

"Baby," said Jim. "Mummie says she's growing fast."

"It will be a long time before these shoes will fit her, Jim. No, no, sonny, hurry up and put them on."

But still Jim didn't hurry.

"They—they called me 'Girlie' at school," he said (daddy understood then) "and I don't want to wear them; they're horrid!"

"Would you like to go without any?" suggested daddy.

"That's the only other thing I can think of, Jim."

"No, said Jim, " 'course not. I want boy's shoes."

"I haven't any money for them," said daddy.

Jim began to cry.

Daddy went to the foot of the stairs and called out, "Mummie, have you got baby up there?"

"Yes, dear," came the answer, "of course I have. I'm just coming down."

"She's not crying, is she?"

"No, bless her heart! She's smiling," said mummie, as, with baby in her arms, she came out on the landing and began to come down the stairs.

"I thought I heard some one crying," said daddy. "It must have been a mistake."

"It must have been," said mummie, cheerfully. "Jim doesn't cry, do you little soldier?"

Jim looked up from the hearthrug where he was sitting struggling with the button-hook. Perhaps it was the effort of bending that had given him a red face. His little face certainly was red.

"No, mummie," he said, "I'm not crying." He jumped up. "I'm ready, daddy!" he announced.

"Shoes all done up?" asked daddy.

"Yes," said Jim. And he kissed mummie and baby—so did daddy—and off the two went.

That evening mummie read to Jim about Elisha, the prophet, who carried on the work of his master, Elijah. Jim liked to hear about it—how the old man had come to the young one and thrown his cloak over him while he was

busy at work on the farm, and how Elisha had left his home, and his mother and father, and followed the prophet.

Mummie told him, too, about Elisha and the rude boys who had no respect for God's servant, and who called out, "Go up, thou bald head!" to the man of God. Elisha did not mind their mocking, jeering words himself, but he was a man of God and he had to check the boys; and then, because of their naughtiness and bad behavior a terrible thing happened to them.

Jim listened.

"Why did they say that to Elisha and laugh at him?" he asked.

"Because he was a good man," said mummie.

"Are good people always laughed at?" asked Jim.

"Nearly always, some time or other," said mummie.

"I don't like being laughed at," said Jim. "I don't like it at all, mummie."

"Nobody likes' it, sonnie. But we can be very brave when we're laughed at. That's what we must be."

"How's it brave?" asked Jim, looking puzzled. "'Tisn't like winning a victory."

"Oh, yes, it is, Jim! There are lots of different ways of winning victories, you know. And one of the hardest things for many people to do is to keep their tempers while they are being laughed at. I want you to try to do that, sonnie."

Jim looked down at his shoes.

"I'll—I'll try, mummie," he said.

Then he and mummie knelt down and mummie prayed and asked "Our Father" to help Jim to be brave all the time, and especially when he was laughed at.

And Jim said:

"I'll try to be brave—I will. And I'll put on my shoes quickly tomorrow, and when the boys say, 'Girlie,' I'll not mind—I mean I won't get cross with them, and I won't cry, no, I won't—at least, not while they're there. And—and please, 'Our Father,' when daddy buys me my next shoes, may they have laces that cross over at the top on knobs. If you can let them be like that, please do, please do!"

At the end of the next month was Jim's birthday. Do you know what he found on his plate at breakfast time? A rather big parcel—a box. Inside there was a pair of shoes—boys' shoes—with laces that crossed over at the top on knobs, like those his daddy wore.

Just wasn't Jim pleased?—Young Soldier.

Come wealth or want, come good or ill,

Let young and old accept their part,

And bow before the Awful Will,

And bear it with an honest heart,

Who misses or who wins the prize,

Go, lose or conquer as you can;

But if you fall, or if you rise,

Be each, pray God, a gentleman.—Thackeray.

AMBIGUOUS.

"Were we not in this canoe," said he,

"I would seek to kiss you." "Sir!" said she—

And her tender voice had meaning in it—

"Take me ashore, sir, right this minute!"

"Give my heart's core, yea, in my heart of hearts."

MILLS COLLEGE

Only Woman's College on Pacific Coast.

Suburbs of Oakland, California.

Full collegiate courses leading to degrees. Entrance and graduation requirements equivalent to those of Stanford and University of California. Students fitted to teach regular lines of academic work and Home Economics. Special advantages offered in music, art and library study. Well-equipped laboratories, modern gymnasium. Provision for out-door life and amusements. Christian influences, non-sectarian. Courses so arranged that students may enter either semester. Semesters open in August and January. President Luella Clay Carson, A.M., Litt.D., LL.D. For catalogue address Registrar, Mills College P. O., California.

POMONA COLLEGE

CLAREMONT, CALIFORNIA.

A Christian College of High Standards and Fine Equipment, in an Ideal Location.

For catalogue and illustrated pamphlet Address, THE SECRETARY.

Pacific Theological Seminary

—Located at—

Berkeley.

Seat of the University of California. Curriculum modern, thorough, practical. Valuable University advantages free. Open to qualified students of any unexcelled. Expenses low. Next year opens August 19, 1913. Address President, C. S. Nash, D. D.

Free Kindergarten Normal School

of the
Golden Gate Kindergarten Association
Accredited by the State Board of Education.

Miss Virginia Fitch, President.
Miss Anna M. Stovall, Principal.
Address: 1617 California St., Room 7,
San Francisco, Cal.
Telephone Franklin 2827.

SOME SAYINGS OF LINCOLN.

You can pay a little bill when you have some money better than a big bill when you have less money.

He said he had little confidence in a man who said he was no wiser to-day than he was yesterday.

You may fool some people all the time, and you may fool all people some

of the time, but you cannot fool all people all the time.

Let none falter who thinks he is right.

A young lady reporter on a country paper was sent out to interview leading citizens as to their politics. "May I see the gentleman of the house?" she asked

of a large woman who opened the door at one residence.

"No, you can't," answered the woman, decisively.

"But I want to know what party he belongs to," pleaded the girl.

"Well, take a good look at me," she said, sternly. "I'm the party he belongs to."—Judge.

AMERICAN BOARD INSTITUTES.

Itinerary of the Two Teams in the Pacific Coast District.

Team No. 1.

Walla Walla, Wednesday and Thursday, Jan. 22-23.

Everett, Jan. 29, Wednesday afternoon and evening.

Tacoma, Jan. 30-31, Thursday evening, Friday afternoon and evening.

Forest Grove, Feb. 5, Wednesday afternoon and evening.

San Jose, Feb. 12, Wednesday afternoon and evening.

Claremont, Feb. 19 or 20, Wednesday or Thursday afternoon and evening.

Combined Teams.

Spokane, Wash., Saturday to Tuesday, Jan. 18-21.

Seattle, Wash., Saturday to Tuesday, Jan. 25-28.

Portland, Oregon, Saturday to Tuesday, Feb. 1-4.

Sacramento and Stockton, Saturday to Tuesday, Feb. 8-10.

San Francisco Bay region, Saturday to Tuesday, Feb. 15-18.

Los Angeles, Cal., Saturday to Tuesday, Feb. 22-25.

Team No. 2.

Colfax, Jan. 21, Tuesday afternoon and evening.

North Yakima, Jan. 24, Friday afternoon and evening.

Snohomish, Jan. 28, Tuesday afternoon and evening.

Bellingham, Jan. 29, Wednesday afternoon and evening.

Vancouver, Jan. 30, Thursday afternoon and evening.

Corvallis, Feb. 5, Wednesday afternoon and evening.

Salem, Feb. 6, Thursday afternoon and evening.

Santa Cruz, Feb. 12, Wednesday afternoon and evening.

Pacific Grove, Feb. 13, Thursday afternoon and evening.

Santa Barbara, Feb. 19, Wednesday afternoon and evening.

Riverside, Feb. 21, Friday afternoon and evening.

San Diego, Feb. 25, Tuesday afternoon and evening.

Redlands, Feb. 26, Wednesday afternoon and evening.

Speakers Available for Above Program.

Rev. Brewer Eddy, Associate Secretary of the American Board, Boston; Rev. Chas. L. Storrs, Jr., Foochow Mission, China; Rev. Robert Chambers, Western Turkey Mission; Mrs. Geo. B. Cowles, American Zulu Mission, South Africa; Rev. Miles B. Fisher, Pacific Coast Secretary C. S. S. & P. S. San Francisco; Rev. H. Melville Tenney, Pacific Coast Secretary A. B. C. F. M., San Francisco; a possible representative of the Woman's Board of Missions of the Pacific.